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ABSTRACT

Various aspects of aging in industrially developed and traditional societies are discussed in this monograph and bulletin. The objective of the monograph is to foster consciousness of the link between local and global concerns and of the need for a more humane world order. Discussion focuses on the marginality of older adults in industrialized nations and erosion of the esteemed positions once enjoyed by older people in traditional societies. Reasons for the low social position of the elderly include urbanization, modernization, unemployment, increased consumption, and national security priorities. Reasons why older people should be viewed as social assets include that they have experience and time to make meaningful contributions to social improvement, are spiritual and cultural links between the past and future, and have learned to live in harmony with the earth during years of traditional values and simpler technologies. The bulletin, the second component of the document, includes case studies of older adults, background information on the aging process, an outline of United Nations policies and programs on aging, and membership forms and an overview of Project Aging and World Order. Project goals include conducting research related to aging and world order, preparing educational materials for and about senior citizens, serving as liaison with senior citizen groups, and organizing workshops and educational services related to aging. (DB)

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THE WHOLE EARTH PAPERS

ication Associates

No. 13

AGING AND WORLD ORDER

It is not enough for the old to dream dreams. They, too, must see visions. They, too, must "shake society to its foundations," to rid the structures of their facades, and bare the essential foundations where life and transformation infuse suffering with direction and concern with commitment. The old may, indeed, lead the way.

by Jim Baines

EDITOR'S INTRODUCTION

Aging can be looked at as part of an ongoing life process in the time/space between the womb and the tomb. In that sense everyone experiences it in all phases of their life, whether they are 9 months or 90 years.

There is a breach in our language, however, which reveals the breach in the way we view life. Instead of seeing aging as part of the continuum of life, we speak of *the* aging (usually meaning people over 60) as if they were a people apart from the life stream. The breach in language reflects a breach in the social order.

This paper by Jim Baines is about that breach. The age group over 60 is the fastest growing segment of society. Yet older people often have a marginal existence. They are a forgotten segment of people with a low place in national priorities. In 1970 there were 291 million people in the world over age 60. By the year 2,000, that number will increase by 100 percent to 582 million older adults. The increase will be the most pronounced in the less economically developed world.

While this paper has its major focus on aging in the United States and the industrialized world, it also points to the emerging marginality of older people in less industrially developed nations. The esteemed position once enjoyed by older people in many traditional societies is beginning to erode in the wake of urbanization, modernization, unemployment and increased consumption patterns.

National security priorities further contribute to the demeanment and powerlessness felt by so many older people. Priorities in rich and poor nations alike are increasingly dominated by national security competition over balance of weapons, balance of payments and scarce resources. The needs of older citizens are being subordinated to these three national security goals. Worse, in the pursuit of aggregate national power, older people, who are no longer part of the economic and military production system, are often deemed irrelevant.

This paper is not only for people 60 years and older. It is for all who want to affirm their existence and worth; for all who want to affirm the value and continuity of human life; for all who want to be involved in creating humanizing alternatives in this critical period of transformation.

The principal power of this paper, however, is its focus on the very special role of older people in generating the insights, vision and structures needed for a more just and stable peace and for managing the multiple crises of an interdependent world. Older people represent an increasingly large and vocal constituency capable of pressing for social change. Many have the experience and time to make meaningful contributions. Most importantly, they are living links between the cultural and spiritual wellsprings of the past and the needs of the future. Having lived in a time of traditional values and simpler technologies, many once learned how to live in harmony with the earth and in simple humanness. They know the value of what is being lost in a way that younger people do not. Their experience is vital in shaping the future.

Their contribution to a more humanizing world future could be the greatest legacy of the active aging. What is needed to produce such a legacy is more confidence by older people in their own power and the will to become active agents in creating the future. They will not realize that power in isolation. They will realize it in joining hands with others — old and young — around the world; by forming coalitions and working in concert with people of all ages.

THE WORLD ASSEMBLY ON THE ELDERLY, to be observed by the United Nations in 1982, could provide the occasion for the actively aging to form such coalitions. It could be an occasion to advance not only the needs of older people but also to intensify mental, spiritual and physical activity on behalf of world justice, peace and a life sustaining environment.

The historic significance of the World Assembly on the Elderly will be realized to the extent that it becomes not an end in itself, but a launching pad for the participation of older persons in shaping a viable human future. It will be realized in the steps it takes toward advancing a human order in which security is measured not in destructive weaponry, but in the value society gives to the realization of the human needs and potential of all its citizens at all ages.

—Pat Mische

AGING AND WORLD

It has been several years now since Simone de Beauvoir spoke in THE COMING OF AGE of the "scandalous" conditions of old people in Western Society, and found in those conditions a cause for basic social change. "Society," she wrote, "inflicts so wretched a standard of living upon the vast majority of old people, that it is tautological to say 'old and poor':

> "The fact that for the last fifteen or twenty years of his life a man should be no more than a reject, a piece of scrap, reveals the failure of our civilization: if we were to look upon the old as human beings, with a human life behind them, and not as so many walking corpses, this obvious truth would move us profoundly. Those who condemn the maiming, crippling system in which we live should expose this scandal. It is by concentrating one's efforts upon the fate of the most unfortunate, the worst used of all, that one can successfully shake a society to its foundations."[1]

Since the writing of those words, there have been attempts to expose the scandal, and to address the "fate of the most unfortunate, the worst used of all"; and with notable progress. Retirement programs have been improved, benefits have been expanded, and significant political victories have been won. In the United States, for example, the percentage of poor over the age of 65 has gone down dramatically, from 29.6% in 1967 to 18.6% in 1972; and Social Security payments have increased by 70% in the last five years.[2]

Yet, the progress has been largely superficial and illusory. As late as the winter of 1979, inflation was still threatening the very integrity of retirement systems and aging benefits in the United States, and the real conditions of the elderly throughout the world remained stark. Alienated from productive work, unable to control their resources by their own effort, older people in the developed countries continue to suffer the caprices of youth-oriented and defense-minded societies. Aging, says a recent United Nations report, "may be one of the crucial social policy questions of the last third of the twentieth century."[3]

Not only are the numbers of older people growing, both in absolute and relative terms, but their position in society is becoming increasingly more precarious. Led by the industrialized nations, the world is finding less of a role for the elderly, is pushing them aside, and is relegating them to patronizing dependency in many cases, and to abject poverty and abusive neglect in most other cases.

Caught in the "security straitjacket" of a world system made obsolete by the explosion of global interdependence, governments all over the world are giving priority to a three-fold national security competition over weapons, balance of payments and scarce resources rather than to the basic realities of human survival and unmet human needs.

Lacking a viable world community framework for seeking military, monetary and scarce resource security, nations throughout the world are diverting vast sums of money from badly needed social programs to military aggrandizement and to corporate institutions capable of responding to balance-of-payments deficits and to the acquisition of petroleum and other non-renewable resources. Thus, much of the social energy and concern needed to respond to unmet human needs is syphoned from mutual aid to mutual hostility.

The elderly are among the foremost victims of this paranoic process. In societies captivated by materialism, profits and production, the elderly represent the ultimate threat to all three. Their very aging demonstrates the futility of relying on material and physical realities. The knowledge accrued through a life of living does not fit the criteria of a production keyed to quantification and to the aggregate economic and technological power imperatives inherent in today's interdependent but lawless world. The elderly are a "bottleneck" in the flow of technological innovation. They are the epitome of obsolescence.

The aging are, as de Beauvoir points out, so much scrap thrown away on the

heap of runaway progress. They are pitted against the young for jobs, and against each other for survival. They are told not to expect so much and to be thankful for what they get. They are taught to think as little of themselves as society thinks of them. Aging is the last bastion of a material world imbued with the myths of security. It is the final absurdity in the process of prejudice acquired in the pursuit of security. In aging, we at last turn on ourselves, on that "fifteen or twenty years" at the end of our own lives. We become our own enemies and our own victims.

Nor will it necessarily get better as world development increases. In a world where Western nations enjoy a life-expectancy of over 70 years, and many South American and African nations must look forward to a life of less than 40 years; in a world in which minority groups can live in a sea of affluency and not be touched by it; and in which sickness and poverty is often the end of a long life of productivity; it is obvious that the aging problem has not been confronted. Nor will it likely be faced in the context of present values and commitments. Improved productivity may cloud the problem, but it will not solve it.

ORDER

by Jim Baines

A new kind of development is needed: one based on human needs rather than state fears, one valuing the potential of individual older people and the insights of later life in general, one where security is pursued in the framework of a single community.

AGING IN THE UNITED STATES

The United States is a case in point. Among the richest of countries in terms of gross national product and average per capita income, a country of great technological achievement and of an historic concern for human problems, the United States nevertheless remains a country plagued by programmatic failures and inadequate responses to the often desperate conditions of its aging.

Nowhere is the growing global problem of aging more pronounced than in the United States, a country that has all the resources needed to solve problems of the aging but which cannot seem to bring itself to do so; and also a country which is being widely emulated by so many other countries striving toward "modernity." It is here that the pervasive conditions of aging are already becoming obvious — conditions of human diminishment, debasement and alienation. These are three conditions that describe the extent to which aging has reached crisis proportions in even the most affluent countries.

Diminishment

Diminishment begins with finances. Regardless of the previous role in society and the extent of their productivity, older people in the United States almost inevitably suffer financial loss upon retirement. If they were relatively well-off in their productive years, they are less well-off in their retirement years. If they were badly off in their productive years, they are often destitute in their old age. Doctor Robert N. Butler points out that most older people in the United States know poverty for the first time when they reach retirement.[4] Middle and even upper-middle income people are suddenly faced with the altogether unfamiliar and terrifying prospect of "making ends meet" on an income that is far below their accustomed level. They find themselves having to give up such "luxuries" as a weekly dinner out, a visit to the theater, a new suit of clothes, a vacation, or entertaining friends.

So familier is this situation that we hardly notice it. We even *expect* it to happen. We speak of it as the natural state of being old.

Older people do not need as much as younger people, we say. But as Dr. Butler points out, older people have the same needs for comfort and rewards as do younger people. They often *seem* to need less simply because they cannot afford any more. Their relative deprivation is just as psychologically debilitating as it would be for younger people. In fact, it is often more debilitating because, unlike younger and upwardly mobile people, older people cannot look forward to better times. There is no promise of promotions, pay raises and bonus windfalls. There is no realistic promise of pleasant surprises. If older people cannot afford a few luxuries today, chances are overwhelming they will not be able to afford them tomorrow, or next year, or at any other time in their remaining lives.

Let the young contemplate this state, a state in which for the first time they must learn to "be satisfied" with what they have instead of looking forward to what they *will* have, before they speak of the "golden years."

Yet, even this group is extremely fortunate when compared to that other half of the aging in the United States who, in 1971, were living on less than $10 a day; or to the 25% who were living below realistic poverty standards; or to those who have been systematically disenfranchised throughout their entire lives, and so must face old age with little or no social security and retirement benefits — the one-half of the black aged who lives in poverty, or the 47% of all black older females who have annual incomes of under $1,000 a year, or of the native Americans whose average life span is only 47 years, and of the 61% of the rural elderly who receive less than $2,000 a year.

The shopping-bag ladies who huddle on the sidewalks and in the corners of public corridors in New York City — always keeping their backs to the wall and one eye open for muggers and rapists — are only the visible edge of a vast strata of deprived and debilitated older Americans, most of whom remain invisible from public scrutiny in sordid rooming houses, in remote farm houses, and on isolated reservations. One step above them are others who waste away in nursing homes that are ill-equipped and badly managed hostels for the dying, from which they are often expelled when their medicare runs out.

And another step above those are the older people living alone, often "in touch" with relatives or friends as the statisticians are wont to point out, but still living in financial deprivation and hardship — sometimes from choice and sometimes from necessity, often at a level never experienced before old age. Diminishment in income, in housing, and in other physical necessities pervades them all.

Demeanment

But if diminishment is bad, demeanment is even worse. Demeanment is sometimes caused by diminishment. Diminished income equates with debilitated housing and deteriorating health. Diminishment of income is undoubtedly one of the primary reasons why thirty percent of the U.S. elderly live in substandard housing, as reported by Dr. Butler and Myrna Lewis in AGING AND MENTAL HEALTH; and why improper nutrition and inadequate medical care makes old age almost synonymous with bad health.[5] It is important to note, for example, that older people in the United States actually spend more out-of-pocket cash on medical care today, after the advent of medicare, than they did before the start of the pro-

gram.[6] And it is also important to note that many older people, who have "paid off" their homes, still have to give them up due to their inability to pay taxes, absorb maintenance expenses, and meet exploding fuel bills.

Even those who do not have to give up their homes often find themselves trapped in them, surrounded by changing neighborhoods in which familiar landmarks and old friends have disappeared, afraid to go onto streets where they grew up, barred behind doors and locked behind windows which they dare not open to the outside world. Having secured for themselves a place to rest after long and fruitful lives of labor and thrift, they now find themselves trapped in abandoned rural regions or in deteriorated urban areas. They are left alone and forgotten in a debasement born of diminishment.

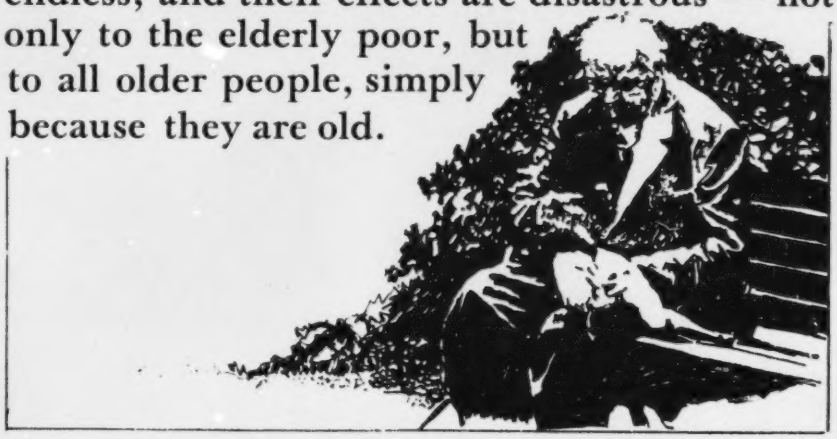
There is, however, a greater debasement — one not necessarily connected with diminishment. This is a debasement based on loss of self esteem, of significant social roles, and of a sense of importance. It is the debasement of *agism*.

"Agism," says Alex Comfort, "is the notion that people cease to be people, to be the same people or become people of a distinct and inferior kind, by virtue of having lived a specified number of years."[7] Agism is a pervasive prejudice against older people, a universal condemnation of value and worth based on purely arbitrary and unrealistic criteria, a massive denial of selfhood and humanity in those against whom it is directed. Agism is sometimes "positive," as in the image of the kindly grandmother giving cookies to little children, or the grey-haired old gentleman delivering "old fashioned" bread in a horse and buggy. At other times, it is charged with destructiveness, as when being old is equated with being sick, senile, and useless. The particular biases that constitute agism are endless; and their effects are disastrous — not only to the elderly poor, but to all older people, simply because they are old.

Health Erosion

One of the effects of agism that is most disastrous relates to health — both physical and mental. Lest the stereotype of aging as illness is reinforced, let it be stressed that most older people are relatively healthy. Seventy percent of them have no significant loss of hearing and eighty percent have fair to adequate visual acuity. Also, according to a study conducted by the U.S. Office on Aging, 61% were free of any physical conditions that might hamper their ability to move about or that effected the kind or

The particular biases that constitute agism are endless; and their effects are disastrous — not only to the elderly poor, but to all older people, simply because they are old.



amount of work they could do.[8] Eighty-one percent get around with no outside assistance.

Yet, 86% of the elderly have one or more chronic health problems, and all older persons sooner or later develop acute illnesses or injuries that require medical attention. Butler and Lewis also estimate that at least 15% are in need of mental health services; that the elderly, perhaps more than any other group, are beset with the need for radical adjustments to basic changes — the kind of adjustments that require guidance, counseling, or other professional help."

It is at this point that demeanment enters, for the elderly rarely find the help they need. Not only are medical and mental health services expensive, but they are also rife with agism. The ailing or suffering older person is too often brushed aside with a curt, "all older people have that," or a cute but sinister, "it's just aging pains." "Small" complaints are ignored, and major illnesses are written off as "being inevitable," and since the person is old anyway, not worth the time or effort it takes to treat them. "Physicians may find the elderly to be undesirable patients," writes Butler, himself a physician, "because they live on fixed incomes and are unable to afford the drugs, diets, appliances, glasses and hearing aids their doctors prescribe for them."

"Treatment of the old is more time consuming — there is more history to take, their symptoms are more complicated, they may want to talk at length, they do not respond to treatment as quickly as the young. Furthermore, they present inconvenient demands. Many need home visits, care after office hours, and transportation to and from doctors' offices and clinics. All of this is bothersome to the doctor who wants to get on with those problems that fit more comfortably within his truncated definition of medicine."[10]

As a result, many major illnesses — nearly half of which may be caused by reversible conditions such as malnutrition, congestive heart failure, drug reactions and infections — go untreated or are inadequately treated. Younger people would be irate at such a situation, but older people learn to take it in stride, to accept it as an irrevocable fact of growing old. Overtly and covertly, the message is conveyed. Being old is being useless, not worth the time and the effort it takes to bring comfort, solace or relief. No one knows what toll agism takes in actual, physical lives. No one knows how many slow murders are committed by those so prejudiced.

The same is true of minds. Just as medical doctors tend to ignore the aging, so do psychologists and psychiatrists. Although at least 15% of the aging are in overt need of psychological services, and although older persons constitute some 16% of our total population, only 2% of all persons seen in psychiatric clinics are over 60, and only 4 to 5% of those who visit community mental health centers are over 65. Just 2% of private psychiatric time involves older persons and, say Lewis and Butler, "in all these settings the elderly are often not seen for treatment but, rather, for routine diagnostic work-ups and rapid disposition."[11]

So pervasive is the condition that William Scofield has designated it the YAVIS syndrome.[12] YAVIS stands for *Y*oung, *A*ttractive, *V*erbal, *I*ntelligent and *S*uccessful — the characteristics of the clients psychotherapists choose to treat. The existence of the syndrome has

been validated by David Hamburg, et. al., who demonstrated that 98% of all psychoanalytic patients are white, 82% are under 45, and 78% are college educated.[13] Another study, conducted by Butler and Lillian G. Sulliman, found that less than two percent of the psychiatric time spent by 82% of the psychiatrists in one metropolitan area was spent with the elderly;[14] and an unpublished study of psychologists and psychiatrists at a major state medical school indicated that not a single one of those doctors expressed a desire to work with older people, and that at least some of them hesitated to do so because of their own unresolved conflicts with their parents.

Yet, ironically the elderly often cling to their illnesses because, as Zena Smith Blau has pointed out, it is often the only definable role left to them. Blau writes that "serious consideration should be given . . . to the proposition that 'illness' has a psychological function for older people in modern societies."

> "Viewed as a social role, sickness provides the old-person-as-patient with special rights and privileges that the old person who is well does not have and cannot evoke. It is a *social* mechanism for commanding attention and sympathy from friends and relatives, particularly from children who will visit and phone a parent when he is sick more often than when he is in good health."[15]

This role-playing of sickness feeds the lackadaisical attitude of health professionals toward the ailing older person, and is often used to justify it; but the fact is that both the need to play sick roles and the use of that need to justify a profound callousness toward the aging are terrible examples of the agism that condemns older people to such deprivation in American society — a deprivation that ends in the final indignity of alienation.

Alienation

A few years ago, isolation and alienation of the aging was justified on the grounds of social theory. The theory of *disengagement* was propounded by Cumming and Henry, and it maintained that older people systematically disengage from society, and society from them, for very functional reasons.[16] "The process is functional," writes Andrea Fontana, "since old people are approaching death and must relinquish their major social roles."

> "Thus at the time of their demise, society will not suffer from any breakdown, which would occur if a younger individual filling major social roles were to die.
>
> It thus became a universal functional requisite that persons growing old sever their ties with society. This may occur at different rates of speed and in different degrees, but it nevertheless occurs in every society . . ."[17]

While the theory of disengagement seems to work for what Fontana calls the "Relaxers," it has come to be a comprehensive rationalization to justify the alienation and isolation often heaped upon the aging. It has become the last word in blaming the victim.

Fortunately, the theory of disengagement is no longer in vogue. On the contrary, demographers of American aging like to point out that only 5% of the elderly live in institutions, and that a mere 1% live alone in rooming housing or the like, that the rest live either with spouses or relatives. The demographers also like to maintain that this means the elderly are socially incorporated and well-taken care of. This approach is rapidly displacing the idea of disengagement, and it rightly makes the point that most elderly are still in reach of society; but it also dilutes the fact that being in touch with society does not mean being incorporated into society.

The fact is that being out of work itself is as alienating in many ways as being left alone. "The real curse of being old is the ejection from a citizenship traditionally based on work," writes Alex Comfort;[18] and he is supported by the rise in suicide rates as people pass from gainful employment to the economic exclusion of old age. The "mainstream" attitude toward non-working populations is starkly stated in a memorandum prepared for the United States Atomic Energy Commission in 1966, in which it was suggested that "policy makers would have to discourage support of the elderly in the event of a post-atomic attack along with the 'chronic invalids and the insane'."[19] To be out of work is to be unimportant, insignificant and irrelevant. It is to be alienated.

Faced with such attitudes, it is no wonder that many older people in the United States come, as Fontana says, "to believe they are worthless, second-class, hopeless, destitute, and act as if they were. They may respond to stereotypes about the aged by complying with them, thus becoming what a sociologist has referred to as 'cultural dopes'."

> "They may tip-toe unobtrusively in dark corners, sadly believing that their frail, hesitant figure should not disturb the bold path to glory of the young. Products of a consumer society, the elders come to believe that they are obsolete products and suffer the fate reserved to old cars and broken plastic toys: They are discarded."[20]

Aging in the World Community

Such is the model of aging in the United States. Unfortunately it is a model that is emerging around the world, despite the esteemed position the elderly have had in some traditional societies. Those older people who have been comfortable in their productive lives are less comfortable when they grow old, and those who have been deprived are left destitute.

Again, there is the spectre of hope. Life expectancy is increasing, and is projected to continue increasing for the foreseeable future. Many countries have universal pension programs, and most have some sort of social security.[21] A number of innovative projects have been instituted, primarily in developed countries, to avoid the institutionalization of older people and to keep them in the mainstream of society.[22] There have been advances in medical technology and in the delivery of social services. There has been an increased awareness and consciousness of the problem.

But, again, the hope is overwhelmed by pervasive problems. The social security is spotty. The benefits are inadequate. While life expectancy is increasing, gaps in life expectancy between males and females and between the affluent and the poor are also becoming wider.[23] Poor populations remain relatively untouched, and the elderly remain outsiders to the very progress they helped create. Loss continues to be the primary characteristic of the aging process.

Poverty, sickness and powerlessness is so pervasive in many countries as to render the problem of aging a non-problem. It is simply lost in the context of larger problems. When life expectancy is limited to less than forty years as it is in Burundi, Chad, Upper Volta, Mali, Mauritania, Ethiopia and Angola; and when the average gross national product ranges from $310 per capita in Africa to $6,130 in North America, aging must obviously take a low position on the list of priorities for developing countries. For such countries, even data on the aging is virtually non-existent. In the words of a technical report by the World Health Organization: "The problems of the aged in the developing countries have not yet assumed the same importance as in the developed countries, nor have they attracted much attention."[24]

Yet, as the United Nations Public Information bulletin points out, aging will become an increasingly serious matter for these countries as they continue to develop. "By the year 2000," says the bulletin, "even in African countries where life expectancy is lowest . . . it was expected that life expectancy would reach 60."[25] Not only will the aging population grow, but the roles of the aging will change, and their condition will, in all probability, follow the pattern presently followed by the dispossessed elderly in already developed countries.

That pattern, according to the United Nations Report, is a pattern of "progressive losses of resources" that "tend to arouse feelings of helplessness."

> "These feelings, in turn, serve to create anxieties which the aged person tries to overcome by different methods of adjustment, many of which fail. Stress, resulting from drastic changes such as sudden loss of income, death of spouse, or relocations and dislocations of various sorts, seems to shock the aging organism and may well result in physical, emotional and behavioral disorders."[26]

Economic and social systems are disrupted as the society moves from three-generation families to four- and even five-generation families. Not only do traditional roles change for individual older persons, but there are also changes in the economic roles and responsibilities and in the reward systems for entire segments of the population.

> "Among women, for example, for whom there is a longer life-expectancy, an ever-increasing proportion are living in economic distress in their old age, with and without spouses. It was found that unemployment increased with age and the sources of income of the elderly provide for only the minimum experience."[27]

Functions once assumed by the family are increasingly taken over by the state. Professionalism is substituted for concern, and accountability is too often measured in quantity rather than quality.

Yet, despite the breakdown of traditional mechanisms and the increasing encroachment by government upon formerly personal functions, the response of government has been generally inconsistent and inadequate. As in the United States, the problems of aging are only fragmentally and sporatically addressed. Of sixty national plans examined for the United Nations Report, for example, one-fifth had no provision for the aging, and one-fourth contained only provisions in the area of social security and insurance schemes. "It should be noted," states the Report, "that no uniform pattern of national policy or programme for the aging currently exists, with many countries having no organizational structure for services for the aged."[28]

"Although housing was reported as a major concern of the elderly in all eight developing countries surveyed in this report," the United Nations' document continues, "little attention has been given in any of the areas studied to the more specialized housing needs of elderly persons."[29] Also, national governments had given "little organized attention to health and social services needed to help older people and their families adjust to "major life changes and the losses associated with growing old."[30] While retirement and financial benefits were generally available to the aging, these, too, varied widely in their type and extent. Some countries, for example, excluded entire segments of the population from any benefits at all, while other countries "key" their benefits to a proportion of the amount earned by the recipient while still working, or to the number of years of gainful employment accrued by the recipient. Countries in general have done little to provide adequate financing for older people. It is not only in the United States, but in the world as a whole that people often come to know poverty for the first time in their old age.

NOT AN ACCIDENTAL PHENOMENON

The question naturally arises, why is the problem so *pervasive* while the response is so evasive? Simone de Beauvoir had already suggested the answer. What she understood, and what the U.N. Report suggests, is that agism and its resultant effects is not an accidental phenomenon. It is not the result of some unfortunate malfunction of an otherwise benevolent social system. Agism is, on the contrary, part of a massive matrix of injustice and inequity. As one looks at the general picture the aging are simply at the pinnacle of an overall desperate landscape. The very values which society itself supposedly esteems are deteriorating. Institutions are breaking down. People in all major population groups are suffering.

The United States is again illustrative.

In a series of hearings in preparation for a White House Conference on families, a joint Select Committee of U.S. Senators and Representatives repeatedly confronted the symptoms of this pathology.[31] They were told that births out of wedlock had jumped from 3.9% of all births in 1950 to 14.8% in 1976; that 600,000 children are born annually to teen-age mothers, all with a higher than average chance of birth defects; that 2 out of 5 marriages end in divorce; that 1,000,000 young Americans run away from home each year; that suicide is the second leading cause of death of youths between the ages of 15-24; that one in 20 teenagers have a drinking problem; and that child abuse is rampant.

They were also told the unemployment rate of fathers of intact families with children under 6 years of age increased from 3.4% in 1974 to 7.2% in 1975; that unemployment of mothers heading households with children under 6 years of age increased from 13.1% to 19.6% in the same time period; that 18% of all low-income fathers are out of work, and that 42% of all such mothers are unemployed.

This situation has been further aggravated by inflation, which has risen faster in the last three and one half years than in the entire sixteen preceding years. Wages have increased only 25% in the last four years, the Select Committee was told, while the cost of living has increased 33%, for a drop in real earnings of 8%.

Many basic essentials, those thing without which the elderly and others cannot do, have risen even faster. The cost of residential heating has soared over 300% in the last 10 years. The average cost of homes went up from $22,900 in 1965 to $46,000 in 1975, and mortgage rates have increased more than two and one half times since 1965. (Editor's note: By 1979 the average cost of a home had escalated to almost $60,000, and mortgage rates had arisen an alarming 60% above 1975 figures.)

These conditions of unemployment and inflation result, the Joint Committee was told, in alcoholism, drug abuse, family deterioration, child abuse, suicide and mental institutionalization. The bottom line is that in the last ten years — ten years of national prosperity and growth — nearly a million more children have entered poverty. American families, the cornerstone of the society, are in serious trouble.

As with the aging, these conditions are often blamed on the families themselves. It is assumed that modern society is basically just and concerned, and that

Countries in general have done little to provide adequate financing for older people. It is not only in the United States but in the world as a whole that people often come to know poverty for the first time in their old age.

families possess the opportunities for self-determination and self-sufficiency if they choose to take advantage of such opportunities; but the Carnegie Council on Children disagrees. In a report to the Joint Committee, that group stated that ". . . the myth of self-determination and self-sufficiency of the family does not reflect a correct reading of present reality. Few of the major changes in family life which concern us today are the result of an increase in selfishness, ignorance or weakness in parents."[32] It is not individual weakness, but systemic malfunction that is the problem.

For de Beauvoir, the fault of the system lay in its capitalism, and she has some grounds for her claim. There are, in fact, more benefits for the aging and other groups in need in many socialist countries than there are in most capitalist countries; but both the U.N. Report and the Carnegie Council point to deeper, more pervasive causes for social deterioration. The fault, they say, rests with fallacious national policies, policies that proliferate in modern societies regardless of form of government. The U.N. Report found that:

> In all areas of the world, but in particular in the more developed areas, major conditions of the aged, such as age discrimination, economic insecurity and the lack of the right to work, and failure of those responsible to provide for an equitable distribution of national income and wealth, require major redefinition of existing policies, such as social security, the right to work, the right to needed social and health services, housing and educational, cultural and recreational opportunities.[33]

The Carnegie Council makes similar statements about national policy toward families.

AGING AND THE NATIONAL SECURITY STATE

But even when policy is attempted and expressly developed to solve the problems of social inequity, it seems to fail. In their book, TOWARD A HUMAN WORLD ORDER, Gerald and Patricia Mische explain such failure in terms of a systems breakdown brought on by a "crisis of growth" after World War II. Rapid growth in new transportation, communications and computer technology produced an interdependency among nation states which they were ill-equipped to handle. Nations accustomed to significant degrees of autonomy over their own monetary and production systems suddenly found that both of these were now heavily impacted by external forces and often largely outside their control. Developed and developing nations alike found that they were being threatened not only by actual military power, but also by large balance-of-payment deficits and by growing shortages of critical nonrenewable resources.

Faced with these three sources of threat, nations sought to secure themselves through a constant state of mobilization that was designed to off-set not only military imbalances, but also imbalances in trade and resources. Huge portions of the national budget were thus being diverted from domestic needs to military spending, to production for export and to resource sufficiency. "National Security States" emerged which were involved in a constant mobilization and caught in a "straitjacket" of closed logic in which unmet human needs such as those of the aging took a back seat to the aggregate security goals of military, monetary and scarce resource mobilization.

The effect of this straitjacket was evident in the failure of the Housing Act of 1949. The Wagner-Ellender Housing Act promised to provide a decent home and suitable living environment for every American family. In their book the Misches describe how this hope was soon dashed when housing needs were subordinated to the rising costs of the arms race that emerged with the Cold War in 1949.[34]

The effect of the national security straitjacket is also evident in the failure of the Older American Act of 1965.

The Older Americans Act was instituted by Congress to "give our senior citizens opportunities for full participation in the benefits of our democratic society;" and it was designed to achieve ten objectives, all of which were to "assist older people in their efforts to assume the full and free enjoyment of:

1. an adequate income;
2. the best possible physical and mental health;
3. suitable housing;
4. full restorative services;
5. retirement in health, honor, and dignity;
6. employment without age discrimination;
7. participation in civic, cultural and recreational activity;
8. community services;
9. immediate benefit from research;
10. and freedom and independence."[35]

The Act was greeted with much acclaim; but in 1978, twelve years after its enactment, the Subcommittee on Child and Human Development of the U.S. Senate Committee on Human Resources, and the Subcommittee on Select Education of the House Committee on Education and Labor held joint hearings on the impact of proposed budget cuts on the services provided under the Act.[36]

They found that the Act had grossly failed to fulfill its promises. While 400,000 meals were being provided each day, there were 800,000 older people on the *waiting list* (and an untold number who were still unaware of the program) not being served. Fully one-half of all older people were still living on Social Security payments that were below what the Bureau of Labor Statistics had deemed necessary to live adequately; and health benefits had become a quagmire of abuse and misuse. Ms. Rose Kryzak, Vice-President of the Queens (N.Y.) Committee for Senior Citizens, seemed to sum up the frustration with the Act when she told the Joint Committee:

> In 1965 we had a great victory, that is, the elderly. After years of campaigning and pleading, we did win the medicare and medicaid, and it was a substantial victory. But what has happened to this victory? In 12 years what has developed is a multi-million dollar health business while the elderly, who suffer in most cases a chronic ailment, can't afford the health care they need because the medicare recipients have to pay 62% of their meager income for a doctor bill, the high prescription costs, and they find health care has become a luxury for the elderly.[37]

Nor, the Committee found, did the proposed new budget promise much relief from these failures. Although the budget proposed to increase social services to the aging by $7,000,000, this actually constituted a *real cut* from the $33,000,000 needed just to compensate for the impact of inflation.[38] The budget as proposed would force decreases in senior housing, in community services, in community service employment, and in hot meals for the aging. In New Jersey alone, it was estimated that the proposed budget would result in the elimination of 1,700 seniors from nutrition programs, a loss of 20,000 recipients from the community services program, and an elimination of 50 of the 350 older people in the Community Service Employment Program. "The (Older Americans) Act has been frustrated in its ability to meet its mandate of service to the elderly," summed up Rep. Mario Biaggi (N.Y.)[39]

But frustrated by what, or by whom?

The proposed 1980 budget took up where the 1979 budget left off.[40] While it projected an over-all increase in retirement, disability and health care, this was because of "cost-of-living adjustments and normal increases in eligible beneficiaries" -- not because of any attempt to rectify the pervasive failures of social services programs in general. Health services were to be extended to 2,000,000 more low-income children and pregnant women, and there was to be a small increase in other selected areas; but it was promised that these would be off-set by "recommendations for adjustments in direct payment programs, better targeting of existing programs, and improved management," as well as by a "reduction of 'unnecessary benefit payment' and social security recipients."[41] The bottom line was a 10% decrease in social services and human needs programs.

In a table entitled "Major Outlay Increases and Decreases Relative to Current Services (in billions of dollars)," Social Services were projected to increase by .5 billion, Health Services by .4 billion, and Medicare and Medicaid by .8 billion from 1979 to 1982; but these were to be off-set by decreases of 4.3 billion in Medicare and .6 billion in Medicaid due to "hospital cost containment," and by .5 billion in health financing cost savings, 3.1 billion in social security and railroad retirement, and .3 billion in public assistance. The budget also predicted a decrease in inflation from 9% in 1979 to 6% in 1980, but an increase in unemployment to 6.2%. So far, the unemployment is well on the mark, but the inflation rate is badly understated.

The rationale for these cuts is direct and forthright. Federal spending must be cut, it is said, in order to slow inflation and strengthen the U.S. dollar in comparison to other major world currencies. This must be done even if the cost is higher unemployment and diminished social services.

Yet, at the very time that social funding is being cut, military spending is rising. In fact, the cut in social spending is directly related to an equal increase in defense spending. "Until fairly recently," said President Carter in his budget message to Congress, "spending for national defense (in constant dollars) was declining. This trend was reversed in 1977 and defense spending . . . is projected to continue increasing through 1984."[42] The increase was to remain a constant 5% of the Gross National Product, and in 1980, was to constitute 46% of the total Federal budget. Except for support of other nations, every one of the missions and programs listed under the defense budget was projected for a constant rise in budget requests throughout the funding years 1978-82. Weapons research alone was projected to rise from 1,397 million dollars in 1978 to 1,700 million in 1982. This compares to 559 million dollars in projected outlays for all programs serving the elderly in 1980.

All aging programs could be funded for the same amount that it would cost to purchase only 45 of the 60 F-15 fighters requested in the Carter budget. The aging budget could be multiplied 6-fold if it could be traded for the cost of one Trident Submarine with nuclear missiles.[43]

Interestingly, these transferrals in government spending from social services to defense needs are being projected despite the fact that military expenditures are significantly more inflationary than are non-military programs, and therefore more likely to erode the dollar. While every billion dollars spent on defense contracts creates about 55,000 jobs, the same amount spent on public housing or sewer construction creates 76,000 jobs, and if spent on education would create upwards of 90,000 jobs.[44] Defense spending is largely "dead-end." It has no multiplier effect. There can be no question that the 14,000,000 Americans whose jobs depend on defense spending must remain employed; but there is considerable question as to *how* they should remain employed. Other priorities of spending, especially in the social services, would result in much higher levels of employment and national productivity.[45] There are few who would argue for either the efficiency or the anti-inflationary effect of military spending.

Military spending is justified on other grounds. It is said it is needed for national security; yet the very effort to purchase that security contributes to insecurity of individual citizens in all the ways already mentioned. It not only feeds inflation, which erodes personal resources, but it also cuts directly into those resources, siphoning off funds and restricting employment.

In all countries, increased spending on defense equates with decreased response to human need. Russia, for example, spent 84 billion dollars and ranked second in the world in military expenditure in 1974, yet they ranked 22nd in the world in per-capita spending on education and 29th in per-capita expenditures on health. China, which ranked fourth in military spending, ranked 91st in education and 100th in health. In 1975, world-wide military budgets outstripped health expenditures by almost 100%, and military spending was 7% higher than all expenditures for education.[46]

The results are devastating. In the Third World alone, over 500 million people are chronically hungry, and the same number of children are not enrolled in school. Over one-third of all humanity depends for their sustenance

on contaminated water supplies, and an estimated 700 million people cannot pass minimum standards of literacy testing. At the same time, growth in arms imports to developing countries has almost tripled the growth in economic aid received by them. "The world carries more insurance against the potential of war than against the actual, immediate problems of joblessness, crime, illness and hunger that burden people in their daily lives."[47] All too often, national security equates with personal insecurity.

This might be acceptable, if national security actually provided enough assurance of physical safety as to create an opportunity for over-all personal development; but such is not the case.

On the contrary, military buildups have not only diverted funds from human needs, but have actually created conditions that further imperil human survival.

For one thing, they have eroded the world's overall economic development and exasperated the conditions of conflict. As Ruth Sivard has pointed out, military buildups:

1. add inflationary pressures, producing a world-wide rise in consumer prices of 10-15% per annum since 1974;
2. limit innovation and development by focusing it on a narrow range of weaponry and withholding it from food production, housing, health, etc.;
3. increase the gap between rich and poor countries, thereby feeding the frustration and anger of deprived populations.

For another thing, military buildups produce a state of paranoia and distrust that creates the likelihood that anger and frustration will be irrationally and uncontrollably mobilized. No country can afford to risk being conservative in their estimation of the other's power or of their willingness to use that power, and so each response is inevitably greater than it has to be to maintain a true balance. Also, the actual presence of military buildups by opponents seems to verify the ugliest suspicions of all countries involved. Each can say, "you see, I told you they were out to get us, and that proves it." Defense is always seen by the opponent as offense. Truth, as has often been noted, is the first casualty of war — hot or cold.

Military buildups also erode the very ideals which they are supposedly protecting. In order to secure itself, for example, the United States has had to consistently ally itself with dictatorships which constitute its ideological opposite. Internally, under the pressure of secrecy and quick-response capability, power meant for the legislative has been abrogated by the executive, and uncertainty has given government an unprecedented power to shape public perception of danger, resulting in a blind dependency on authority that Stanley Milgram has described as one of the most frightening aspects of American culture — an aspect that has also been validated in other Western cultures outside the United States.[48]

Finally, the weapons themselves constitute a clear and present threat to human safety and survival. Sivard points out that it is now possible to deliver a bomb with an explosive force of one million tons of T.N.T. anywhere in the world, and that enough explosives have been stockpiled world-wide to equal 15 tons of T.N.T. for every man, woman and child on the face of the earth.

An untold amount of nuclear waste has been accumulated in inadequate waste disposals, and a wholly new resource for destruction has been made available to even the smallest, most desperate groups. Such groups, says a report to the Nuclear Regulatory commission "might acquire the potential to inflict massive destruction through the use of nuclear weapons. Acting alone or in concert with foreign groups, they could wreck havoc."[49] "Nuclear energy is plainly out of control," according to Senator Alan Cranston. "There is utter anarchy. We don't know for sure how many countries have the power — we know very well that a dozen or twenty will probably soon have it."[50]

As Admiral Eugene La Roche, U.S.N. Ret., has repeatedly pointed out, we are in a "no-win situation." "If everyone, including military officials were more conscious of the tremendous destructive potential of nuclear weapons," he says, "we might stop worrying about questions of advantage in the nuclear arms race."[51]

Yet, we persist, and we persist because all the cost and all the risk makes "sense" in the context of the National Security mentality. That mentality constitutes the "maiming, crippling system" of which de Beauvoir spoke. It is the security straightjacket which the Misches documented, and which insti-

While the state starts out being the *instrument* of human survival, it ends up being the *goal* of survival. Human beings become instruments of the state rather than the state being an instrument of human beings.

The elderly, more than any single group are free to heal the wounds of a new world caught in an old mold. Ironically, the exclusion of the elderly from modern society is the very thing that liberates them to remake that society.

tutionalizes our deprivation and frustrates our development in the name of securing the state. It is the "disease" and "plague" which the members of the Movement for a New Society described, and which are behind the "awesome symptoms" of global conflict and destruction.[52]

The assumptions underlying the National Security mentality are clear. They include the beliefs that:

1. the state is the instrument of human survival;
2. the state is inevitably threatend by other states;
3. individuals must be willing to "give their all" for the state in its struggle for survival.

The National Security State is thus justified in a clever twist of closed-feedback logic. While the state starts out being the *instrument* of human survival, it ends up being the *goal* of survival. Human beings become instruments of the state rather than the state being an instrument of human beings.

Societies caught in this mentality are, for all intents and purposes, military societies — societies which, in the words of Samuel Huntington, emphasize "permanence, irrationality, weakness, and evil in human nature. It stresses the supremacy of society over the individual and the importance of order, hierarchy, and diversion of function. It accepts the . . . continuing likelihood of war."[53]

Over time, national societies have not only perpetuated this mentality, but have invested themselves in it, so that any attack upon the institutions which embody the mentality is an attack upon very real individual needs. Over sixty million people throughout the world receive their livelihood from military budgets, and employees of defense ministries outnumber all other government employees. Also, 40% of all developing nations are governed by military officers, and persons in authority in all countries are heavily oriented toward military interests.

It is also important to note that this global investment in the security mentality extends beyond mere monetary and career investments in militarism. It extends to the systemic investments discussed by the Misches as the "second and third engines of the national security motor — mobilization for balance of payments and resource scarcity."

Even if substantial reductions could be made in worldwide military spending, and even if the race for nuclear parity could be abandoned, the logic that emphasizes capital-intensive, labor-saving technologies (oriented to export markets and capable of locating, mining and refining scarce resources) would continue. For the elimination of one "motor" of national security would still leave two in operation, and those two would continue to pit the old against the young and the old against themselves for a piece of the ever-smaller pie. Excessive amounts of money would still be directed toward the "national interest," the job market would still shrink, relative and absolute poverty would still grow, and social and personal needs would still persist.

AGING AND WORLD ORDER

The only way to break this stranglehold is to break the logic and to assert human assumptions into the circular enforcement of mechanistic concerns; and the best way to do that is to begin where human needs are most evident. As de Beauvoir says, it is necessary to begin by "concentrating one's efforts upon the fate of the most unfortunate and worst used of all . . ."

The Aging are a vital resource for reconstructing global society, not only because their experience is evidence of the failures of the present system, but also because they constitute a large number of people with unique capabilities and capacities for healing rather than destroying the world.

Never before has the world possessed such a reservoir of unaffiliated expertise as it now does in its older population. In the United States alone, there are now more than 30 million people over the age of 60, and they constitute about 15% of the total population. By the year 2000, this number will increase to more than 40 million, and the percentage will rise to nearly 16%. For the most part, these people are not affiliated with any vested interests. They are not bound by institutional loyalties. They are free to respond to larger identities and more basic realities. They do not have to please bosses. They do not have to tread lightly on bureaucratic reputations. Nothing they can say or do will damage their future or endanger their income — meager though it be.

For all practical purposes, the elderly constitute a liberated, tenured resource that is free to respond to the holistic needs of a planet torn by limited, conflicting interests. They, more than any single group, are free to heal the wounds of a new world caught in an old mold. Ironically, the exclusion of the elderly from modern society is the very thing that liberates them to remake that society.

Not only are the elderly in a position to act positively upon the problems we face, they also have unique capacities to do so. Because of basic problems of physical survival, we have never had much chance to realize or understand the full potential of a whole human life.

We have of necessity shaped our being in conformity with the requirements of perpetuating the species. We have not had the luxury of defining ourselves in terms of the potential of our post-productive years. Yet, there is considerable evidence that such a late-life potential exists, and that it is essentially different from that of early and middle life. It is more holistic, more synthesis-oriented, less encumbered by material concerns and short-range interests. It is the potential which constitutes the "new evolution" of which Gaylord Simpson spoke — that evolution characterized by mind rather than physical genes, in which *intention* enters the global development process for the first time.[54]

Our lives, says Carl Jung, are like the revolution of the sun. There is a rising and a setting, two halves of distinctly different natures.

> Man has two aims: the first is the natural aim, the begetting of children and the business of protecting the brood; to this belongs the acquisition of money and social position. When this aim has been reached a new phase begins: the cultural aim.[55]

The cultural aim, which is the "maximum of consciousness," is the purpose and aim of the last half of life. It is the duty and responsibility of the older person, says Jung, to "know thyself," to understand oneself as a part of the human family, to rediscover the primordial unity of all people and to make that unity conscious and workable. This is not a choice we have, but an evolutionary imperative. We can deny it by fixating ourselves in the pursuits and concerns of youth, as our militaristic mentality prompts us to do; but we cannot destroy the imperative. We can only fall victim to it. We can only perpetuate the partitive and alienated existence that a youthful world has foisted upon us. "Shall the earning of money, the extension of conquests and the expansion of life go steadily on beyond the bounds of all reason and sense," asks Jung.

> Whoever carries over into the afternoon the law of the morning — that is, the aims of nature — must pay for so doing with damage to his soul just as surely as a growing youth who tries to salvage his childish egoism must pay for this mistake with social failure.[56]

It is for this reason that older people must fight against the institutional realities and social prejudices that cripple them, as well as against the paternalistic programs that would "take care" of them and sentence them to endless bingo games and card parties. Old people have a more pressing task. Their liberation from financial pursuit and institutional loyalties has given them the opportunity, for the first time in the history of the human species, to go beyond the imperatives of materialism and scientism and reassert the values of unity, justice and equity — to reaffirm the healing powers of the soul with a "critical mass" of human energy.

The opportunity exists in a variety of emerging realities. The growing concern for global interdependency and its world order corollary provides a base and a resource for older people to assert themselves as active agents for global transformation from war and destruction to cooperation and growth. Utilizing models such as those presented by the Global Education Associates, World Peacemakers, World Federalists, the Institute for World Order, Fellowship of Reconciliation and the Movement for a New Society, etc., older people can organize themselves into networks and interest groups, into brain-trusts and think tanks in which they affirm, develop and share their insights; and they can become involved in action groups to implement those insights along the broad scale ranging from protest to alternative construction.

The first step is to recognize the problem, to understand that the conditions of older people are not accidental results of an otherwise "good" society, that they are instead the systematic outputs of an inherently lopsided, unjust society that needs radical correction. The problems of the aging are inexorably tied to the problems of war and injustice for other groups. The paranoia that feeds the security fixation of the National Security State also feeds the conflict between old and young, and freezes the old into an abnormal concern for their own welfare.

Once the problem is recognized, it will become evident that a new vision is needed, one in which old age is not the tail end of a productive life, but an essential part of life itself, with its own genius and transformative function.

Fed by the vision, a new potential will arise, one that is capable of giving new impetus to the emergent realities of global interdependence and human transformation.

The potential, having arisen, will then find its natural affinity with world order concerns and activities that are committed to promoting interdependence and human transformation.

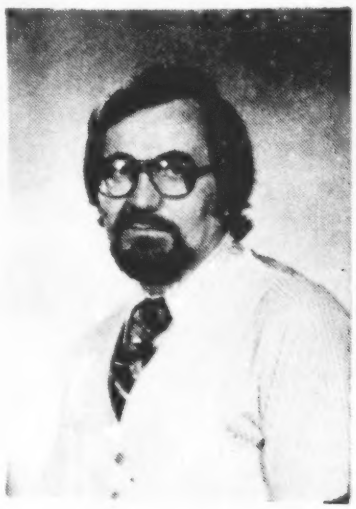
A golden opportunity to facilitate this movement exists in the forthcoming World Assembly on the Elderly to be observed by the United Nations in 1982. This Assembly can provide both the focus and the impetus for organizing discussion and planning groups of older persons. "One of the major needs in the field of aging is the collection, storage, retrieval and dissemination of information," says the U.N. Report.[57] But the Report also tends to see this information in a narrow gerontological framework, restricted to governmental and "expert" functions.

It is essential that the Assembly on Aging correct this bias if older people are to secure power over their own lives and make the contributions to global society which they are capable of making. 1980 must be a year of developing study teams in every possible community of aging persons to ready grass-roots reports. In 1981, these reports must be brought together in sub-assemblies in as many regions of as many countries as possible in preparation for the World Assembly the following year.

At all stages, the study groups and the sub-assemblies could work with other non-governmental organizations to maximize communication between the communities and the United Nations Programme on the Aging; and to coordinate study, planning and activities with other issues coming before the United Nations.

True Security

Ultimately, the only security is the security wrought from bold affirmations and courageous insights. If there is no security for people, there is no security anywhere; and security can be insured only if people take control of their lives and indignantly deny the dependency that is offered them. This is especially true of the aging, who have too long been cast in dependent roles. Mobilization for a new world order is essential, and that world order can best be promoted by the people who are most free to do it and who are in most need of it. It is not enough for the old to dream dreams. They, too, must see visions. They, too, must "shake society to its foundations," to rid the structures of their facades, and bare the essential foundations where life and transformation infuse suffering with direction and concern with commitment. The old may, indeed, lead the way. ■



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Footnotes

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[45]That civilian industries and services can employ a proportionately higher number of people in a similar or the same facility has been well documented in many studies, most notably by the Office of the Assistant Secretary of Defense, in its report on completed major economic adjustment projects, 1961-1973. The report highlights the job replacement or conversion experience when military installations pulled out and were replaced by civilian industries in 61 U.S. communities.

Studies by Seymour Melman (*The Permanent War Economy*, 1974), and by Alan G. Newcombe, Lloyd J. Dumas and Juliet Saltman (see *Peace Research Reviews*, November, 1977), also document the potential positive impact of conversion from military to civilian employment.

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[50]Reported in *Transition* II, 2, April, 1976.

[51]*Defense Monitor*, February, 1979.

[52]Susanne Gowan, *et. al.*, *Moving Toward a New Society*, New Society Press (Philadelphia, 1976).

[53]Quoted in William H. Boyer, *Education for Annihilation*, Hogarth Press (Honolulu, 1972), p. 27.

[54]George Gaylord Simpson, *The Meaning of Evolution*, Yale University Press (New Haven, 1949).

[55]Carl G. Jung, "The Personal and Collective Unconscious," p. 74.

[56]Carl G. Jung, "The Stages of Life, *Modern Man in Search of a Soul*, Harcourt Brace Javanovich (New York, 1933) p. 109.

[57]*Aging Trends and Policies*, op. cit., p. 61.

This monograph, along with others in *The Whole Earth Papers*, is published by Global Education Associates, as part of their educational services. The papers are an effort to foster grassroot consciousness of the linkages between local and global concerns and of the needs and opportunities to undertake initiatives toward a more human world order.

The Whole Earth Papers are being written following the publication of *TOWARD A HUMAN WORLD ORDER: Beyond the National Security Straitjacket* (Paulist 1977) as a further development of and dialogue on the analysis and strategies outlined by Gerald and Patricia Mische in that book.

It is hoped that *The Whole Earth Papers* will be a useful tool in the development of a broad-based movement of people and organizations working towards a more just and humanizing world order.

The Whole Earth Papers are designed as educational tools for adult and classroom educators, community organizers, lobbyists and issue constituency leaders as well as for individual and group study and reflection. G.E.A. welcomes comments on the papers, suggestions on topics for future issues and ideas on strategy and action which grassroots groups can undertake.

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PROJECT AGING AND WORLD ORDER

BULLETIN NO. 1 -- FEBRUARY, 1980

GLOBAL EDUCATION ASSOCIATES 552 PARK AVE. EAST ORANGE, N.J. 07017

GLOBAL EDUCATION ASSOCIATES LAUNCHES PROJECT AGING AND WORLD ORDER

The full potential of older adults and their capacity to make a significant difference in the shape of the future has long been undervalued. Global Education Associates is launching a project to help maximize the involvement and contributions of older adults in the movement for a more just and peaceful world order. The project has special significance in light of the United Nations World Assembly on the Elderly to be convened in 1982.

Older adults have been looked at too frequently in modern society as "problems to be managed" rather than as real or potential participants in the shaping of their personal future and a world future.

As Jim Baines points out in his monograph, "Aging and World Order," (The Whole Earth Papers, No. 13), older adults have been disengaged, demeaned and alienated. Their needs are being subordinated to national security priorities: competition over armaments, balance of payments and scarce resources. When retired and older adults are no longer part of the economic and military production systems that produce the aggregate power nations seek for national security competition, they are often considered "unproductive" or irrelevant." Their contributions are no longer prized. cont'd. on p. 2.

PROJECT GOALS

The Project on Aging and World Order is being launched to bring the experience, insights and skills of older and retired adults to world order concerns and the development of alternative futures based on values of peace, social justice, economic well-being, ecological balance and participation in decision-making. Project goals include the development of task forces of older adults that will:

1. conduct research related to issues of aging and world order;
2. prepare educational materials for networks of seniors;
3. serve as liaison with senior citizen retirement communities and active aging groups;
4. develop and coordinate local and regional seminars, workshops and conferences;
5. organize, facilitate and provide speaking, workshops and other educational services
6. serve as liaison with local, national and international agencies preparing for the World Assembly on the Elderly.

GLOBAL EDUCATION ASSOCIATES

Global Education Associates is a non-profit educational organization which facilitates the efforts of concerned people of diverse cultures, talents and experience, in contributing to a more human and just world order. G E A has a network of Associates in some 30 countries who collaborate in research, writing and education programs related to this goal.

alternatives capable of reversing these priorities. Many older adults are already making significant contributions to issues of world peace, freedom, justice and ecological balance. Many others are seeking ways to use their retirement years to advance a more humanizing future. They want to utilize the experience and insights gleaned over a lifetime in meaningful ways.

The numbers of people over 60 are rapidly increasing. Older adults comprise an increasingly higher percentage of the population in nations around the world. They represent a potentially powerful political force. Their images of the future, opinions, and decisions could make a major difference, for good or for ill, at this critical period of history.

The World Assembly on the Elderly comes at a strategic time in history. The arms race is escalating perilously. Growing populations are competing over diminishing resources. The gap between rich and poor is growing - both within and between nations.

The Assembly will surely play an important role in expanding awareness around the world about the status and needs of older adults. It will be instrumental in generating activity

The G.E.A. Project on Aging and World Order is based on the premise that older adults can play a significant role in creating the world order in many nations on behalf of older citizens. But will it go beyond assessing what must be done for older adults by involving them as participants in shaping their own history? Most importantly, will it involve them as full participants in the shaping of future world history?

The G.E.A. Project on Aging and World Order seeks to promote such participation. Following a recommendation made by Jim Baines in "Aging and World Order," it is hoped that the project will generate local assemblies on aging and world order between now and the 1982 World Assembly on the Elderly and that these local hearings, symposia and gatherings will provide insights and policy recommendations useful at national and world levels.

There is no minimum or maximum age barrier to participation in the project. While the project seeks specially to involve older adults, it recognizes that all people have a vested self-interest in improving the circumstances in which the aging process occurs.

For more information on how you can participate in Project Aging and World Order, complete the enclosed form and return it to Global Education Associates.

NOW AVAILABLE FROM G.E.A.

AGING AND WORLD ORDER
by Jim Baines

In this monograph Jim Baines explores the status of older adults and the ways in which national security priorities impact on their well being. Most importantly, he points to the potential contribution of older people to a more just, peaceful and viable world future.

$1.00, from Global Education Associates
552 Park Avenue
East Orange, N.J., 07017

DID YOU KNOW? - FACTS ABOUT OLDER ADULTS

■ - Older adults are the fastest growing segment of society. In 1970, there were 291 million people in the world over age 60 and this figure will increase by 100% by the year 2000 to 582 million older adults. The increase will be most pronounced in the developing world.

■ - It is the most frail and vulnerable age group, those 80 and over, representing those persons who require the greatest degree of service, support and protection, which is increasing the most rapidly in both the developed and developing regions. Between the years 1970 and 2000, the world's population is expected to increase by 73%. The 80 and over age group, however, will increase by nearly 119%, or almost half again as rapidly as all other ages.

■ - With the aging of the world's population, there are decreasing numbers and proportions of males to females among the old. The sex ratios, that is the number of males to every 100 females, for the 60 and over ages was 79 for the world as a whole in 1970; 68 for the more developed region and 92 for the less developed regions. For the 80 and over ages it was 57 in 1970; 46 for the more developed and 78 for the less developed. (See Annex B, Table 6). The implications of a higher number and proportion of women over men of advanced years are many for social policies, planning, services and support networks for the aging.

■ - By the year 2000, nearly 60 per cent of the world's elderly people will live in the developing countries. If they are to have the health services they will need, we have to start planning those services today.

■ - Throughout the Third World, old people suffer from such chronic diseases as bronchitis or arthritis to an even greater degree than in the industrialized countries. Furthermore, rapid industrialization in certain areas subjects them to even greater psychological stresses as they try to adapt to changing lifestyles. The rigours of poverty are yet another burden to be borne.

■ - The United States ranks tenth in life expectancy. Sweden ranks number one - approximately 77 years for women and 72 for men on the average followed by the Netherlands, Iceland, Norway and Denmark.

■ - Soviet and U.S. studies show that people who stop working often suffer a sharp decline in vitality and may age prematurely.

■ - What is regarded as an inevitable aging process is not simply a matter of human destiny; it can be postponed by regular activity and training.

■ - Psychological tests do not indicate any marked reduction of intellectual functions at the age of 70.

■ - Japan and Sweden have found it is far more economical to subsidize younger adults to care for disabled parents than to institutionalize them.

■ - Old age is not a disease but the fulfilment of every individual's birthright.

SOURCES: 1. U.N. Office of Public Information; 2. World Health Magazine, April, 1979; 3. "Aging: The Developed and Developing World," by Walter M. Beattie, Jr., All University Gerontology Center, Syracuse University, N.Y.

■ U.N. WORLD ASSEMBLY ON THE ELDERLY PLANNED FOR 1982

Recognizing the need to call world-wide attention to "the serious problems besetting a growing portion of the populations of the world," the United Nations General Assembly in December, 1978, decided to convene a World Assembly on the Elderly in 1982.

It is hoped that the forum will "launch an international programme aimed at guaranteeing economic and social security to older persons, as well as opportunities to contribute to national development." The General Assembly will decide later on the feasibility of observing an international year of the elderly.

"Full participation and full integration of older adults into society" is likely to be a major theme of the international gathering. Other topics that have been proposed thus far by member nations include problems of health, work and retirement, social welfare and second and third careers.

There is still an opportunity to make recommendations for the Assembly agenda. A definite theme, agenda items, objectives and other preparatory measures for the Assembly will be worked out when responses from all Member States and over 100 international organizations have been received and analyzed. A programme will then be presented to the U.N. Economic and Social Council and to the General Assembly in 1980 for ratification.

■ PREPARING FOR THE WORLD ASSEMBLY

The World Assembly on the Elderly can be a focal point for local groups to:
- research the status and well-being of older people in their families and communities;
- initiate constructive social and political change;
- intensify efforts on behalf of a more just and peaceful world order.

We see the latter as one of the preconditions for the full realization of the potential, needs and rights of older adults.

A proposed time line for such activities includes:

1980
- survey the circumstances and status of older people in local and regional areas.
- begin planning for local mini-assemblies, working with coalitions of groups involving older adults (such as faith groups, senior citizen groups, retired citizens, etc.)

1981
- hold mini-assemblies at local and regional levels to receive input from older adults in preparation for the World Assembly.

1981-1982
- following local assemblies, hold national conferences to receive local and retional input and to propose national and world level policies and programs.

WANTED: YOUR IDEAS

G.E.A. invites you to share your ideas for the World Assembly on the Elderly and for local and national policies, programs and activities that you would like to see undertaken between now and 1982. These ideas will be shared with others through this and other G.E.A. newsletters. They will also be forwarded to the U.N. Programme on the Aging and to the NGO Committee on the Aging.

Among the most important effects of the U.N. world conference over the last 10 years - such as those on environment, food, population, habitat, water, women, etc. - are the activities they engendered at local levels in countries throughout the world.

While the world conference is important to generate initial research and enthusiasm, the real implementation work is done locally and nationally.

Use the enclosed form or send your ideas in a letter to:

Project Aging and World Order
Global Education Associates
552 Park Avenue
East Orange, New Jersey 07017

EVOLUTION OF U.N. POLICIES AND PROGRAMS ON AGING

BACKGROUND:

1948

The right to security in old age was asserted in Article 25 of the Universal Declaration of Human Rights and adopted by the U.N. General Assembly.

1969

The necessity of protecting the rights and assuring the welfare of older adults was proclaimed in the Declaration of Social Progress and Development. (Res. 2542 (XXIV)).

1973

The General Assembly called on member states to develop short and long range policies and programs for older adults recommending that they take into account the need to better the lives of the aged and enhance their contribution to economic and social development. (Res. 3137 (XXVIII)), 14 December, 1973.

The Assembly also stressed the importance of social security for older people. (Res. 3138, 14 December, 1973.)

1977

Two resolutions on aging were adopted by the General Assembly (Resolutions 32/131 and and 32/132, 16 December 1977.) One requested that consideration be given to a World Conference on the Aging in 1982 and to an International Year of the Aging.

The other recommended that member nations develop national policies and programs to improve the status and welfare of older people, including housing and social services, health, humanitarian well-being and economic security. It also recommended measures to maximize the economic independence and social integration of older persons into societies.

Further, the Resolution requested the Secretary General to continue and expand programs for the aging and to assist governments at their request and in accordance with their national priorities, in the planning, establishment and expansion of programs for older people. It emphasized that the U.N. should conduct seminars and workshops and undertake studies on special issues and problems related to aging, particularly those faced by the developing nations.

1978

The 33rd Session of the General Assembly decided that a World Assembly on the Elderly would be held in 1982.

ACTIVITIES

On a recommendation of the General Assembly the Centre for Social Development and Humanitarian Affairs assumed responsibility for U.N. programs on aging. The centre has five major areas of activities:

1. Technical Assistance: The Centre works closely with the International Labour Organization, World Health Organization and the United Nations Educational and Scientific Organization. Governments request their assistance in establishing programmes for older adults. In 1977, for example, over 40 countries were assisted by the International Labour Organization in establishing or strengthening social security programmes.

2. Research: People were hired in developing countries to interview older adults a-

dults about their conditions and needs. Suggestions and policy options for governments were then proposed and submitted to governments.

3. Exchange of Information: Governments and interested organizations are informed twice a year about the latest developments through a Bulletin on the Aging.

4. Training: An inter-regional training seminar for thirty developing countries was planned to assess different countries' needs, culture and resources, in an attempt to evaluate what countries can do for the aging.

5. Promotion: The dissemination of information on older adults in order to attract world attention.

LEGACY FOR WORLD COMMUNITY: G.E.A. HONORS SENIORS WORKING FOR A MORE HUMAN WORLD ORDER

Throughout the world there are thousands of older men and women who, either throughout their lives or in their later years, have made a special effort to contribute to the ongoing human task of creating a more just and peaceful world community. Some have done clerical work. Some have organized activities in their schools, communities and organizations. Some have written books and become prominent speakers. Some have launched world-wide movements. Some have affected political processes. Some have affected the human heart.

Global Education Associates wishes to salute these people, whoever and wherever they are. Some have become prominent and well known. Others have labored long hours without much recognition. We salute them one and all for the models they present and legacy they are providing for following generations.

We cannot give adequate recognition to all who deserve it on these few pages. If there is enough interest generated, however, there will be future issues of this newsletter in which we would like to present your nominees for recognition - people who are using their retirement years for continued service or for giving their life a new direction in meaningful work for a more human world order.

We would like to see on these pages men and women from a diversity of races, cultures, nationalities and creeds, representing the transnational community of concern that exists among us.

Send us your nominees, with brief descriptions of their activities on behalf of a more just, peaceful and ecologically sound world order.

If you are a retired citizen or over 60 and doing work for world peace, justice and understanding which may be of interest to others, please let us know about that too. We'd like to share it with others. You may have just the experience, information, insight or resources that will help another person get started or keep going.

NOMINATE A SENIOR; SHARE YOUR EXPERIENCE

Use the enclosed form or simply send a one page, preferably typewritten, vignette to:

Project on Aging and World Order
Global Education Associates
552 Park Avenue
East Orange, New Jersey 07017

Sam and Miriam Levering

Think of Sam and Miriam Levering and you also think of apples and the Law of the Seas. They have grown apples since 1939 to make a living. But while the orchards kept them alive, work for world peace and the Law of the Seas has been their life.

Sam and Miriam are quick to indicate that their commitment to world peace has been a natural outgrowth of their Quaker upbringing. Sam was chairman of the Friends Committee on National Legislation for 16 years. Both have been active World Federalists since 1945 when they were participants at the 1st organizing conference in Cleveland.

They got interested in the Law of the Seas through Frank Porter Graham. He was the U.N. mediator who helped bring about the Independence of Indonesia from the Netherlands. At the time he saw that a Law of the Seas might well be the key to a viable future. "Once alerted to the issue," Miriam says, "we read everything we could about it."

In 1972 a sudden freeze (the temperature dropped from 47 to -7 degrees) ruined their already budding apple trees. "We thought we had lost the whole orchard," Miriam recalls. "The next day, while we were still wondering what to do, we had a call from the Friends Committee in Philadelphia asking us to work as lobbyists on behalf of the Law of the Seas."

Sam was 66 at the time and Miriam 60. But they took on the challenge with enthusiasm. They developed a two-fold approach:

1. They organized the U.S. Committee for the Oceans which is a legislative, lobbying group. It is headed by Arthur Goldberg and Sam serves as executive director.
2. They organized the Ocean Education Project to educate the public about the oceans and Law of the Seas through speaking, workshops and the publication of Neptune. Miriam serves as executive director.

The Leverings encourage retired citizens to be active in world order issues. "Get in touch with organizations with whom you share similar goals and let them know what skills and experience you can offer."

Miriam adds an important note on the aging as world citizens: "All of the world order values and issues (peace, justice, economic well being, ecological balance, etc.) lack a strong enough constituency. World and national leaders often are afraid to support global concerns because they don't know whether they have a constituency to support them. The aging are an important force that can help build that constituency."

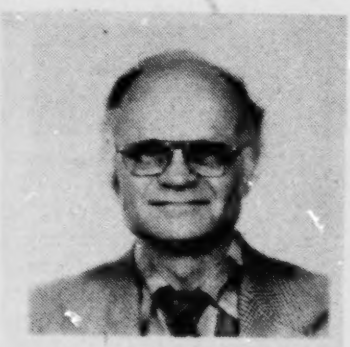
When asked about their own future plans (Sam is now 72 and Miriam 66), the Leverings comment, "When you reach a certain age it would be so easy to take it easy and just coast. But we're going to refuse to coast. We're going to continue to work for the causes on which the future depends."

Charles Guettel

Charles Guettel worked for 31 years for the Driver-Harris Company and was Manager of Laboratory and Development before his retirement in 1976. Earlier, during World War II, he had been employed by the U.S. War Department. That experience led him to become a life-long advocate of peace through world law and to be an active member and co-founder of a number of groups espousing that goal.

Charlie continues to be active in the World Federalists, the Campaign for U.N. Reform, the Council of Organizations to Strengthen the United Nations, and is a member of the board of the United Nations Association of New Jersey. He was also one of the co-founders of Global Education Associates (G.E.A.), for whom he has served as treasurer since 1973.

Upon his retirement he fulfilled a long held dream of his to work more closely with the United Nations. He became G.E.A.'s non-governmental organization representative to the United Nations.



About his very active use of his retirement years he reflects, "When I retired, I said to myself, 'Here I am receiving my social security and pension checks the first of every month. I don't do anything to earn them now. It makes me want to contribute.'

"My work at the U.N. as G.E.A.'s N.G.O. representative is part of my contribution now to the future of this society and humanity. I couldn't just go to Florida and sit and let the world give me a living. I want to contribute."

Helen Bailey

Helen Bailey recalls only one period of her life when her energies were turned of necessity from her commitment to work for social change and human betterment. That happened during the depression, but only until war broke out. Then she enlisted in the American Red Cross. She was later sent overseas to work among the battle casualties in Algieria and Tunisia. This experience was one of the strongest factors in shaping her resolve to work for war prevention. As American soldiers left North Africa to enter the battlegrounds of Europe, she and a few others were left to bind up the broken bodies and spirits of the wounded.

That commitment was reinforced many years later when, after a lifetime of volunteer service in varied organizations, Helen experienced a very deep personal faith conversion. This growth in her personal faith led her to open the Paraclete Bookshop, a small enterprise through which Helen made available to others the writings of religious people, especially those whose faith led them to personal liberation, spiritual growth, and work for a more human and peaceful world.

During this time, Helen read avidly through the books on her shelves. In doing so she learned about the Church of the Savior in Washington, D.C. Through an inward and outward journey together, this group of people formed a faith community devoted to working towards the creation of a more just society. Helen sought to learn more from them and, after an orientation workshop in Washington during which she met another community, the Sojourners, she began to sense a new opening in her life. The Church of the Savior was founding a nation-wide movement of dedicated World Peacemakers and Helen became a founder of that movement and liaison for the New Jersey chapter.

"Without hesitation, I knew this was where I belonged," says Helen. Soon people and events shaped a vibrant dedicated group

Marion Moore

Marion Moore knew she had to do something when the topic they were given for discussion in her retirement community's monthly meeting was: "Who was better: George Washington or Abraham Lincoln?" There were too many pressing world problems for her and other members of the Health Village retirement community to waste their time and talents debating the past. She was 81 and wanted to use her time more meaningfully.

Marion approached the social director and arranged that the next month's agenda focus on the arms race and that a speaker be invited to present the issue.

Other members responded very enthusiastically. They voted to continue to study the issue. Not only that. They wanted a forum in which they could prepare themselves to personally contribute in some way. By the end of the second session they had circulated a petition and gathered signatures to send to President Carter calling for a nuclear moratorium.

From these early sessions there emerged an ongoing group of aware and committed people who planned an entire calendar of discussion topics for the following year centered on the theme of Human Survival. Topics included: Salt II and Arms Control; How is the United Nations surviving?; Survival and the Church; Survival between Super Powers; Solar Energy and Alternative Technologies; Survival in the Hungry Nations and Survival Through Global Education.

Further, these retired citizens have realized their power as effective catalysts. About their experience Marion says, "If people have respect for us and our wisdom and experience, then we can help shape opinion about these issues. We have our kids arguing with us! Some of us have our own financial resources at stake. When we begin to oppose nuclear technologies, we know we are working against our own profit from investments we have. Our children can't understand this. But the people we are working with are just terrific! The cream of the crop. And that is such a powerful thing."

of persons, bringing the issues of disarmament, environmental safety and human understanding into the headlines and events of northern New Jersey.

At 71 years of age, Helen has only enthusiasm for the future. "Life is fascinating and totally interesting if you open yourself to the inspiration of the Spirit." She sees no reason for any retired person to let go of his or her life's interests or activities - "not until its actually time to move to another life. We have to reject idleness and the fear of letting go of our limitations and uncertainties." For Helen it is important to be in tune with the needs of the earth and all the groups of struggling people. "To be in tune is to know where your life will take you."

Rose Bonardi

Rose Bonardi did clerical work for Prudential Insurance Company for 42 years before retiring in 1969. A few years later she joined a local Retired Senior Volunteer Program (R.S.V.P.) through which retired seniors can offer their skills and services to non-profit community groups.

It was through R.S.V.P. that Rose eventually began volunteer work with Global Education Associates, contributing her clerical skills several days a week to help further G.E.A.'s efforts toward a more just, peaceful and humanizing world order. Her wit, good humor and very much needed help all make her highly appreciated by the G.E.A. staff.

Rose offers the following advice to other retired seniors:

"The first thing a retired senior usually asks upon retirement is 'What do I want to do with my life now that I am on my own and have all this time?' We should also ask 'Is there anything about which I have regrets? Anything I wanted to do in this life but haven't?'

"The saddest thing about growing old is to have regrets. The retirement years are a time when we can still try to accomplish things so that we'll have fewer regrets.

"Some want to learn to play the piano. Others to drive a car. Others to go abroad. But we should also ask, 'What can I do now to help others and to better the world? How can I help myself by having purpose in my life?'

"Not every retired citizen asks this. You need extra push and concern. I wanted to do something meaningful with my life."

About her work at G.E.A., Rose says, "I love it here. It is my second home. I have satisfaction. This isn't just coming in and working and doing odds and ends. There is so much here that makes you think!

"The beautiful part of giving yourself is that you're not alone. You make friends you never made before in your life. I feel like I can call on them when I need help. Sure, I could shut myself in a home every day, but I'd be alone there."

Foster Parmelee

Foster Parmelee is 82 and still going strong in efforts to bring about world peace through world government.

Foster calls himself a "true fanatic" for that cause. As an "indicator" he cites subscriptions, contributions and memberships in about 100 organizations, most of which are related to the cause of peace. At the top of this list he places "the World Constitution based on democratic principles." Foster says we need this "NOW!" He cites cases such as the holding of hostages in the American Embassy in Iran to emphasize his position - a position about which he quotes Dr. Mortimer Adler: "That's why we need world government."

Foster was a charter member of the World Federalists and started its Buffalo Chapter in 1947. He has also been a member of the World Citizens, The International Association for World Education, the Adult Education Association of the U.S.A. and the Republican Club, among many others.

Foster is a speaker and author of articles on world government. A former businessman, and later on an instructor at Brooklyn College in Reading Improvement,

Dorothy Eldridge

At 76 Dorothy Eldridge considers herself fortunate to have had many opportunities to shape her life in the direction it has taken - that of a peacemaker.

When a sophmore in college, she decided it would be shaped by work toward the alleviation of human suffering, a decision which led her toward medical school. Her study of chemistry brought her into contact with a pre-med teacher who inspired her to a profound love for the arrangement and design of the universe - a love which never left her.

The decision to become a doctor was interrupted by a lack of financial resources. Instead she was employed in microbiology, married, gave up her job and raised a family of three children - a role she thoroughly enjoyed. What free time she had during those years was devoted to organizations aimed at peacemaking and changing unjust social and economic structures.

The depression and human suffering it caused led her to join the Rochedale Movement for Consumer Cooperatives as a means for economic justice. In the League of Women Voters she learned that people can and must influence government.

When World War II broke out, Dorothy supported it as a struggle against Hitler, against fascism. However, abhorrence to the suffering caused by the war led her to focus her energies on the area of peacemaking. Dorothy organized support for the establishment of the United Nations as the means to prevent future wars. She was founder of the local United Nations Association. She also worked actively in the Women's International League for Peace and Freedom. In 1957 when SANE emerged as an effort to stop nuclear testing and mobilize large groups of people to concrete actions for peacemaking, Dorothy decided to put her efforts there and that has been her focus for the past 22 years. She is presently director of New Jersey SANE.

Dorothy encourages everybody who can, to work for peace. "Peace is our number one priority because without it all humanity will be destroyed. If older people who are able to do so would volunteer their efforts, they could really help other people to be moved to do the same."

FOSTER PARMELEE

Foster semi-retired from the Hercules Co. in 1946 to aid efforts toward world peace through world law.

"ACTIVE AGING"

"Active aging" is a phrase that "highlights the view of the aging as participants rather than as passive, as benefactors rather than merely as recipients. It focuses on the potential of multitudes of persons 60 years and over to continue to engage in community, national and world issues and problems."

-Dr. Cameron P. Hall
ISCA (International Senior Citizens Association) Representative at the United Nations.

Dr. Cameron Hall

Dr. Cameron Hall, 81, is a retired United Presbyterian Clergyman. He is among the active aging, a phrase he finds significant not only relative to his own activities but the underdeveloped and underrated potential of older people in general.

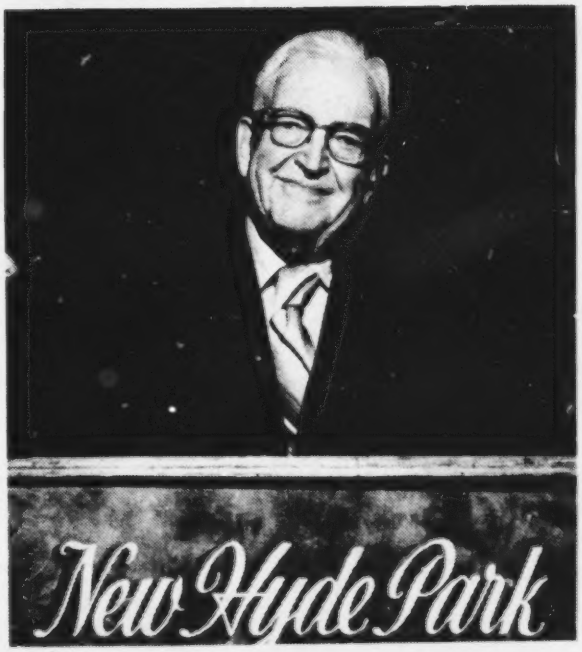
Dr. Hall is the U.N. - N.G.O. representative for the International Senior Citizens Association. In that capacity he participated in the U.N. Habitat Conference in Vancouver in 1977, the U.N. Special Sessions on Disarmament and on the New International Economic Order. He was recently reelected for the 3rd year as chairman of the U.N. - N.G.O. Committee on the Aging.

In addition to his N.G.O. activities at the U.N., he was a founder of the Gray Panthers and continues to serve on the National Steering Committee of this organization aimed at "the continuing responsibility of the aging."

He is also active on the following church committees related to the aging:

- Committee for an International Forum on Active Aging, to be held in 1980 under the sponsorship of Opera Pia International, a Roman Catholic Organization.
- The United Church of Christ Advisory Committee on Ministry to the Aging.
- A similar committee of the United Presbyterian Church.

Dr. Hall has had special concern about the arms race and is a disarmament advocate. The way he sees it,



"Matching the threat of nuclear weapons is the complacency of the general public. Our public representatives could not get away with such extremes in the arms race if people were more concerned.

"Active aging is a very significant phrase. Those over 65 need an awareness of themselves as continuing citizens and a potential influence on public opinion on justice and peace.

"Perhaps the supreme challenge before the active aging is the politics of global interdependence in its broadest sense. Such politics includes the institutionalizing of this interdependence through an effective United Nations. Influence upon public opinion and government policy is within the range of the active aging as citizens and as members of voluntary organizations."

Global Education Associates

Project Aging and World Order

If you are interested in the G.E.A. Project on Aging and World Order, please complete the portions of this form relevant to your interests and return to:

Project Aging and World Order
GLOBAL EDUCATION ASSOCIATES
552 Park Avenue
East Orange, N.J. 07017

1. Name:_____ Telephone (home):_____

Address:_____ (office):_____

_____

_____ 2. I would like to be kept informed of project activities.

_____ 3. I wish to actively participate in project activities, volunteering my time and talents and skills toward the achievement of project goals

a._____in my local area

b._____in volunteer work at G.E.A. offices in (specify)

___ East Orange, ___Buffalo, ___ Washington, D.C.

c._____in national or international networks and activities

(specify)_____

My special interests and abilities include:

_____ Research	_____ teaching	_____ clerical, secretarial
_____ writing	_____ publications	_____ fund raising
_____ speaking	_____ administration	_____ legal aid
_____ organizing	_____ accounting/bookkeeping	_____ educational materials

_____ ther (specify)_____

_____ 4. I recommend that the project promote the following activities and programs related to Aging and World Order; (Use space below, or attach additional sheet of paper.)

_____ 5. Personal reflections, experiences and insights on aging and world order I wish to share:

WORLD ASSEMBLY ON THE ELDERLY

_____ 1. Issues, concerns and recommendations I would like to see included in the agenda and programs of the World Assembly on the Elderly. (Use space below or attach a separate page.)

_____ 2. Suggested activities and programs for individuals, families, local communities, and senior groups in preparation for, or related to, the World Assembly.

HONORS AND AWARDS

_____ I wish to commend the work of the following older adult(s) who have been giving of their time, experience and skills toward the realization of the world order values: peace, justice, economic well-being, ecological balance and participation in decision-making. (Use space below or attach additional page.)

1. Name_____

Address_____

_____

Brief description of nominee's activities:

2. Name_____

Address_____

_____

Brief description of nominee's activities:

THE ACTIVE AGING AND THE UNITED NATIONS

By: The Rev. Cameron P. Hall, D.D., Chairperson NGO (Non-Governmental Organizations) Committee on the Aging at the United Nations.

The innate roles and inescapable institutional involvements of the active aging provide the opportunity for their informed support of the United Nations. This support becomes specific for each individual as a potential or actual member of one or more of the host of voluntary organizations: religious, professional, industrial labor, agriculture, humanitarian, etc.

Several hundred of these voluntary organizations have an on-going relationship with the United Nations provided for in its charter. In this context they are called "Non-Governmental Organizations" or "NGOs." All NGOs are helped by the United Nations to provide information and understanding of the UN to their respective constituencies. The national NGOs focus on public opinion and government policies and activities of their respective countries, while the international NGOs have direct access to the UN delegates of Member States and to members of the Secretariat staff.

Within the total NGO community the active aging have a special presence in the NGO Committee on the Aging. It has some sixty member organizations which meets monthly. This is not a study but an activist committee reaching out to be aware of and contribute to major areas of concern to the active aging on the level of international and national policies and programs. One such outreach is to the member organizations of the NGO Committee itself. Through reports at our meetings of what the UN and each organization are doing, through an exchange of ideas and through sharing our mutual concerns, we can help our organizations develop their programs and strategies.

A second working relationship is based upon the conviction that the active aging will and should be sensitive to the problems and issues which people of all ages confront. Hence the NGO Committee on the Aging seeks to maintain a two-way communication with the other issue-oriented NGO committees: Disarmament, Development and Human Rights; also Science and Technology, Women and Children (UNOCEF). Obviously the thrust of each of these six NGO committees is within the concerns and responsibilities of the active aging.

In the third place, the active aging have a voice at the United Nations on issues that bear specifically upon their needs and rights. The government delegates to the UN and the Secretariat staff are open to suggestions and insights from international NGOs on matters under consideration at the UN. In the two years of its existence the NGO Committee on the Aging has met with delegations about pending General Assembly Resolutions and lately we have conveyed our views on their implementation.

Lastly, in the next few years our outreach with highest priority will most likely be in respect to the World Assembly on the Elderly in 1982. This was voted by last year's General Assembly along with the possibility at a later year of an International Year of the Elderly. Quite apart from the potential of the World Assembly, this particular action of the General Assembly itself is a milestone in the status and recognition of the aging by the 151 Member Governments of the UN. The NGO Committee on the Aging is committed to maximize the scope and quality of the input and participation of interested persons during the preparation, the sessions and the follow-up of the 1982 World Assembly on the Elderly.

Perhaps the supreme challenge before the active aging is the politics of global interdependence in its broadest sense. Such politics includes the institutionalizing of this interdependence through an effective United Nations. Influence upon public opinion and government policy is within the range of the active aging as citizens and as participants in voluntary organizations. The aging should be encouraged to be active as change agents in building political and other institutions based on the social reality of global interdependence.

THE ACTIVE AGING FOR WORLD ORDER

WHAT CAN I DO?

A. Be a Life-Long Learner

1. Educate yourself and others on issues related to aging and world futures.

2. Research the status and circumstances of older adults in your locality. Are health, education, food, recreational and other services adequate?

3. Assess the impact on older people of subordinating human needs to national security priorities (competition over armaments, balance of payments and scarce resources). How has it affected inflation, health care, food programs and other issues which directly affect older people?

4. Explore world order alternatives. In your preferred future, how would true security be defined and realized? What kind of transnational structures and institutions would be necessary to realize a just and stable peace and permit nations to develop priorities based on human needs?

B. Be an Active Participant in Creating Your Preferred Future.

1. Volunteer your time, talents and experience to assist organizations working with and on behalf of a more human world order. Be active in or a supporting member of such groups.)

2. Support political candidates and legislative action representing the best interests of older adults and a more just and peaceful world order. Network and Members of Congress for World Peace through Law are two organizations who can provide more information on the voting records of Senators and Representatives.

3. Organize educational programs on aging and world order in the civic, religious, professional, retirement and other organizations with which you are affiliated.
   - use Jim Baines' paper, "Aging and World Order" as a discussion starter.
   - invite speakers
   - organize workshops
   - recommend literary and other resource materials.

4. Start a continuing group in your community addressed to active aging and world order.

5. Hold local or regional Assemblies on Aging in preparation for the World Assembly on the Elderly. Invite older adults in your locality to participate in the planning and to give testimony.

6. Develop educational and media materials, write articles, or make yourself available as a speaker or resource person to foster public awareness of issues related to aging and world order.

7. Honor older adults in your community who are working to advance the cause of world justice and peace. Dinners, awards, testimonials in newsletters are all ways of affirming and encouraging continued effort by active aging on behalf of world community.

C. Contribute financially according to your means to advance the needs of older adults and to support efforts for world justice and peace.

D. Give Spiritual Support and Energy to older persons and to the movement for a more just and peaceful world order.

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